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THE CONVERTED CATHOLIC

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MILITANT DEMOCRACY

DYNAMIC PROTESTANTISM

GREATEST TROJAN HORSE OF THEM ALL

THE BOGEY OF FREEMASONRY

AMERICA'S ARK OF SALVATION

CATHOLICS IN A DEMOCRACY II

SUANY

October, 1940

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NEW YORK CITY

THE CONVERTED CATHOLIC

*A Monthly Magazine Devoted Exclusively to the
Field of Catholic Controversy*

EDITED BY FORMER ROMAN CATHOLIC PRIESTS

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CONVERTED CATHOLIC

"When thou art converted, strengthen thy brethren."—Luke xxvii: 32.

Vol. XLVI

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EDITORIAL NOTES AND COMMENTS

COUNTERACTION

THE CONVERTED CATHOLIC is opposed to Fascism as a system of civil government, and to Roman Catholicism as a system of religion. We believe both to be destructive of our liberal American ideology in civil and religious affairs. Constructively, and as the only effective counteraction to both, we advocate the positive action of militant democracy and dynamic Protestantism.

MILITANT DEMOCRACY

AMERICANS have just begun to realize that the present conflict in Europe is not just an ordinary war of contending armies, but the result of a long, well-planned effort to destroy post-Reformation liberalism and democracy and to impose on the whole world a "new order" in political, social and religious affairs. It is really the old order of tyranny with a new label and extra trimmings. Americans are also beginning to realize that they cannot remain mere transoceanic onlookers, but that the offensive is also against them and that they, too, are actually in the fray. They have yet to realize fully,

however, that if democracy is to meet the attack successfully, or at all, it will have to be by positive, militant action on all fronts. Guns and warplanes are not alone sufficient. Full, fearless use of the means of enlightenment is also necessary. *What if the guns and warplanes are given into the hands of the unenlightened who are swayed by those whose principles are subversive of liberalism and democracy?*

The timid will have to be shown that democracy is not by nature passive, neutral and void of dynamic resistance; that there is nothing inherent in the conduct of popular sovereignty which requires that a truly representative government must be passive and therefore weak, or that elected leaders cannot exercise initiative and power in carrying out their delegated functions. Militant Democracy or Fascism is our only alternative.

DYNAMIC PROTESTANTISM

BASICALLY, all world changes are religious. Though often brought about by the military might of the secular arm, such changes have always been motivated by religious ideology. Proc-

lamation of the Christian Gospel of "regeneration" in the first century made all things new, and overthrew the authoritarianism of the Roman Empire. The re-assertion of that same regenerative Gospel by the priest-reformers in the sixteenth century again set the world on the path of renewed liberation and progress. Today the old tyranny of church-state authoritarianism is again fighting to gain the ascendancy.

Protestantism, now a convenient but somewhat misleading name for the teaching of that dynamic Gospel, is in danger of becoming passive and listless. Its destructive opposite, the religious totalitarianism of Roman Catholicism, aligned with the fascist dictatorships, threatens to emasculate it and render it powerless to sustain the political and social ideology it set in motion since the Reformation. Here again it will have to be realized, and quickly acted upon, that Protestantism does not exclude a positive, dynamic, forceful spirit of action. Evangelical Christianity is by its very nature dynamic; in self-defense it cannot afford to be over-tolerant of its destructive opposite. There is nothing inherent in the regenerative Christian Gospel which requires passive submission to religious dogmatism and the political ecclesiasticism of the church of Rome.

Here, too, there is only one choice before us: Dynamic Protestantism or Roman Catholicism.



"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition."—2 Thess. 2:3.

GERMANY—SWORD OF THE CATHOLIC CHURCH

HITLER has accomplished for the Catholic church what Kaiser Wilhelm II bluntly refused at the urgent request of Pope Leo XIII. In his personal *Memoirs** the deposed Kaiser tells of an interesting and vitally significant fact that took place during his last visit to Pope Leo XIII at the Vatican. He vividly describes the colorful and solemn setting in which the interview took place, and mentions that he jotted down what was said for future reference. The aged pontiff was then nearing the end of the longest papal reign of any pope since that of the alleged first pope, Peter the apostle. How openly Leo XIII proclaimed the anti-liberal, anti-democratic and totalitarian aims of Jesuit Catholicism can be seen from his well-known collection of encyclicals on Catholic teaching. Following are the Kaiser's own words:

"It was of interest to me that the Pope said to me on this occasion that *Germany must become the sword of the Catholic church*. I remarked that the old Roman Empire of the German nation no longer existed, and that conditions had changed. But he stuck to his words."

Pope Leo is long since dead. The Kaiser still lives, deposed from his imperial throne. Hitler has succeeded him and by Germany's military might has wiped out from all of Europe popular government, Freemasonry, and all the democratic freedoms against which Pope Leo XIII fulminated his condemnations.

* Cf. *The Kaiser's Memoirs*, by Wilhelm II, translated by Thomas R. Ybarra, p. 211, Harper & Bros. 1922.

AMERICA'S 'ARK OF SALVATION'

SHEER FOLLY, according to Catholic opinion, is the attempt of the United States to purchase Latin American loyalty to democracy by trade subsidies. The price must be paid, they say, by the establishment of Catholic cultural relations. Two significant articles in the August 3, issue of the Jesuit weekly *America*, are openly challenging on the point. "If there is any certain plan for saving Pan-Americanism from the impending wreck", says the Jesuit Father La Farge, "we shall have to offer it a non-sinkable lifeboat. The only such lifeboat in sight is that two-thousand-year-old Ark entitled the Catholic church". As to non-Catholic opinion, he goes on to say:

"This means that they shall have to accept with a smiling countenance the influence of Catholicism, as a universal and wide-world religion, upon secular affairs." If not, he warns, then "we can have little complaint should these countries prefer the Fascist or the Nazi."

Father La Farge bases his fears of the "impending wreck" of Pan-American efforts on an article by John C. Le-Clair, in the same issue of *America*, who calls our trade subsidy plan "pernicious", and of little or no value as a barrier to the spread of Nazi-fascist ideology in Catholic South America. The Catholic question, Father La Farge argues, is the really important issue there. He therefore calls upon the United States to settle the question the Catholic way. "Let the Americas meet in the old Ark" of the Catholic church, he says, but warns, "If Catholicism is to be the Ark in which we invite our Latin-American friends to sail, it must be *complete Catholicism*, not a modified or mutilated version of the same." He holds that if the United States does

not meet Latin American countries on this Catholic basis, Germany and Italy can and will. In other words, it is no use attempting to establish a safety bond with South American countries on a democratic basis that entails the non-Catholic ideology of liberty of conscience, freedom of worship, of press, of speech, and secular education. This, according to Father La Farge, is the ideology of "Revolution" and must be kept away from Latin America. "The Latin Americans", he tells us, "take the Catholic church seriously. They may not always live up to its teachings. But they take it much more seriously than most of the good-will theories that we hand out to them."

This Jesuit is right in stating that the whole matter of agreement with Latin American countries depends upon the Catholic church. It is a real threat: either Catholicism must have its way in all the Americas, or it will throw its support in the Western Hemisphere, as it has in Europe, with the Nazis and Fascists. We see no difference in the choice he offers us.

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FREEMASONRY BLACKED OUT IN FRANCE

FREEMASONRY in France, with its more than 200 lodges and a total membership of over 50,000, has been decreed out of existence by the authoritarian regime of Marshal Pétain. All Masonic property has been ordered confiscated and sold at public auction for the benefit of national charities. As in all Nazi-fascist controlled countries, the age-old accusations of the Catholic church have been levelled at Masonry in France as being the cause of all the woes that have come upon that unhappy country. Specifically, it is ac-

eused of sapping the morale of France and obstructing the efforts of the Pétain regime to substitute "Nation, Work, Family," for "Liberty, Equality, Fraternity."

On the other hand, the Combes Law of 1903, which separated church and state in France, is soon to be repealed and Catholic religious orders are returning to claim their properties confiscated at that time. It is reported from Vichy that the Chartreuse monks have already taken up abode in their monastery high in the French Alps. A concordat between the Vatican and Fascist France is being negotiated and is expected to be ready for ratification after final peace has been made with Hitler. This concordat will restore canon law marriages, divorce from which will not be permitted; will grant full freedom to religious orders and congregations; will restore all church property confiscated when church and state were separated; will establish official diplomatic relations between the Vatican and the French Fascist state; will officially recognize Catholic Action, and permit the teaching of the Catholic religion in the public schools.

These are the usual stipulations of a Vatican concordat, which can only be negotiated with Nazi-fascist regimes because of their authoritarian and dictatorial form of government. They are also Nazi-Fascism's reward for the Vatican's past support and an inducement for its continued alliance with such regimes. Such a concordat cannot be negotiated with the government of a free electoral state.

It would be better for a man never to have been born than not to have been "born again".

IN *The Catholic Tribune*, St. Joseph, Mo., there is "A Corner For Non-Catholics" conducted by Rev. Richard Felix, O.S.B., internationally known radio speaker. Its August 10th issue contains the following question and answer:

'WHY IS THE CATHOLIC CHURCH OPPOSED TO FREEMASONRY?'

"To answer this question in a satisfactory manner would require a book. Briefly, the Catholic church is opposed to Freemasonry, first, because of the theological tenets of that organization which make it a religious sect. Freemasonry rests upon the sufficiency of Theism and encourages indifferentism regarding more specific creeds and by implication rejects the divine claims of Christianity. Secondly, because of the secrecy of the aims and methods of Freemasonry, which puts its lower members in an unjustifiable position of supporting a cause which is concealed from their knowledge and which may possibly be evil. Thirdly, because of the confirmation of this unjustifiable position by an oath which in itself is wrong for the same reason. Lastly, because of the open anti-Christian policy of continental Freemasonry and some groups of Freemasons in this country."

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"The saints of the Roman Catholic Church become in popular practise accomplices of magic. They are beaten, cajoled and carried about. They can give rain by being placed in the fields, stop flows of lava by confronting them and stop the progress of a disease, of a blight or a plague of insects . . . The richest domain of magic, however, is, in civilization as in savagery, that of health. Here again the old, venerable religions lend themselves readily to magic. Roman Catholicism opens its sacred shrines and places of worship to the ailing pilgrim . . ."

—BRONISLAW MALINOWSKI, world-famous authority on Anthropology.

KEYS FOR THE WRONG LOCK

KEYS are a symbol of power, the power to open up and distribute or to lock up and deny things necessary or desired—be it jam in the cupboard, electric energy in the dynamo, or the power of God in the kingdom of heaven.

Everyone knows the "key story" told throughout the centuries by the church of Rome. Only to Peter the apostle, it is related, did Jesus Christ give the keys of the kingdom of heaven with all power over men and nations. And only to the popes of Rome, as the alleged successors of St. Peter, can these keys be handed down. This makes a pope, as the present Pope Pius XII told us in America recently, "the only one authorized to act and teach for God." Thus, this Eugenio Pacelli, residing today on Vatican Hill in Rome, would be the only one who has in his pocket these keys that can open the floodgates of the power of the spirit of God and heal the ills of the world; he alone could thus stop Hitler and the other war-guilty dictators and bring peace and salvation to all men.

This key story may sound all right when things are going well with the world. When they go wrong, however, as at present, and criminal men ride their apocalyptic horses of tyranny and brutality, death and destruction over the face of civilization, we may well ask why the power of God is kept locked up by the one man who professes to have the only keys to release it. For this power of God is the only effective means to save all that is decent and Godlike in the world from being blotted out. If Eugenio Pacelli has any keys at all, he must either refuse to put them to their proper use, or else they must fit the wrong set of locks. Jesus Christ plainly warned against such as profess

to have the sole power to open up or lock the gates of heaven. In dire condemnation of them he says: "*Ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in.*"—Matt. 23:13.



'VICTORY CELEBRATION'

EQUALITY magazine for August relates an interesting item that happened during a "victory celebration" held by Christian Frontiers in Prospect Hall, Brooklyn, in honor of their nine members recently acquitted of conspiracy charges. The meeting was addressed by Father Edward F. Brophy, one of the priest-leaders of the Christian Front and author of a 56-page booklet *The Christian Front, Its Justification and Need*, which is offered free to readers of Father Coughlin's *Social Justice*.

In the middle of his speech, in which, incidentally, he declared that "the Declaration of Independence was framed by Christians for a Christian people exclusively," Father Brophy made the following remark: "*It may surprise some of you to know that Mrs. Helen Titus, foreman of the jury, is my first cousin.*" That this statement was by no means a surprise to most of those present, was evident from the knowing winks and laughs that followed.

One member of the audience, however, the Rev. Leon M. Birkhead, was really surprised. Lest he should have been mistaken in what he had heard, he obtained assurance from Father Brophy himself after the meeting that he had heard aright. He acted quickly and sent a telegram to U. S. Attorney General Robert Jackson requesting an immediate investigation of the matter. Failing to receive an answer he wired the Attorney General a second time but with the same result.

THE BOGEY OF FREEMASONRY

FREEMASONRY has always been the target of Roman Catholicism's bitterest opposition. Like Hitler and the other war-guilty dictators, the Catholic church puts Freemasonry in the forefront of the worst enemies of mankind. It teaches its people, young and old, that Freemasonry is a "plague", that it is, in the words of Pope Pius IX, "the Synagogue of Satan . . . whose object is to blot out the Church of Christ, were it possible, from the face of the earth." It calls Freemasonry the anti-Christ and accuses it of conspiring to establish the reign of Satan on earth. *The Malist*, a Coughlinite sheet, heads its June, 1940, issue as follows: "If you wish to know how strong a Freemason a man is, observe how quickly he drops an article he picks up to read which begins with Christ or God in it."

We former priests of *The Converted Catholic* have never become Freemasons, nor do we think that Masonry needs our defense of its principles and practices. As students in Roman Catholic schools we were taught the usual falsehoods about this fraternal order, but have since come to know to which side the falsehoods really are to be applied. What alarms us, however, is the present increase of anti-Masonic propaganda by Catholic agents and the ease with which it is believed by the masses of simple-minded Catholic people. One of them even writes to us and naïvely asks: "Could you get me in touch with any literature or magazines that expose the many law violations as practiced by the members of Freemasonry and their getting away with their shady and immoral deals?"

Irish Catholics particularly, are being indoctrinated with hatred of Freemasonry. One typical attack that recently came to our attention was fea-

tured in the *Irish Echo*, printed in New York City, and from its issue of May 11th we quote the following. Father Dudley to whom it refers is an English Catholic priest and writer. The author of the article is Father Maguire of New-townbutler in Northern Ireland, a well-known priest, much involved in politics. He says in part:

"In this he [Father Dudley] shows himself a clear-visioned statesman whose views England would do well to consult. But will the 'Freemason Clique' in the Government of England, that is riding the Empire to its ruin, consult his views?

"If we are suffering political injustices here in Ireland and if we have wars over Europe and over the world ere long, the fundamental cause is Freemasonry. Its secret ways are as powerful and as destructive today as they were when Papal denunciation fulminated against it in past centuries. We speak of the Orange Order ruling in these Six Counties. It does not rule unless and insofar as it is the court favorite and hooligan guard of the offshoot of British Freemasonry.

"If there be anyone who needs conviction of this fact, let him examine the upheavals in the nations of the world and delve into the history of their ruin and he will find the snake of Freemasonry lurking in the débris.

"Can physical force crush out this curse from humanity? It cannot. Freemasonry is driven underground in Italy and in Germany. The same has happened in Spain, Portugal and Hungary. It is rampant in the U. S. S. R. It is on the wave in England, and America and France are largely permeated with the virus. Count the lodges in Dublin and in Southern Ireland. The magazine is there to explode. The world today stands threatened by this hydra-headed monster of destruction; how must we fight against it?

Father Dudley has asked us here in Ireland 'to pray'."

It is preposterous to imagine that the institution of Freemasonry could be as bad as it is painted by Hitler and the Catholic church, in view of the fact that 14 Presidents of the United States — Washington, Jefferson, Madison, Monroe, Polk, Jackson, Buchanan, Garfield, Johnson, McKinley, Theodore Roosevelt, Taft, Harding, and the present President, Franklin D. Roosevelt — have been Masons; that both the presidential and vice-presidential candidates, both Democratic and Republican, nominated for election this fall are Masons; that six Chief Justices of the Supreme Court of the United States have been Masons, as well as many other Justices; that 36 of the 48 Governors of States in the United States today are Masons; that more than half of the Senators and Congressmen of the United States are Masons; that King George VI of England was Grand Master of the Grand Lodge of Scotland until he became king; that his youngest brother, the Duke of Kent, is the present Grand Master of the Grand Lodge of England; that King Christian X was Grand Master of the Grand Lodge of Denmark until the Germans took over his country; that King Gustaf V of Sweden, his son and grandson are all Masons, and that the Kings of Sweden, Denmark and Norway for nearly 200 years have been Masons, with a few exceptions; that 29 of the 56 signers of the Declaration of Independence, and 21 of the 39 signers of the Constitution of the United States were Masons.

Our study of the matter convinces us that Freemasonry has always stood for freedom of speech, thought and action, which are the fundamental principles of the government and institutions of this country; that it is a staunch supporter of public school education, of liberty of conscience and freedom of

worship and everything truly American.

A critic of our magazine says he knows of several instances of wrongdoing on the part of men who are Masons. But it is by the principles of an institution and its effect on the welfare of mankind that it must be judged, not by the particular acts of any individual member of it. We would not stoop to judge the Catholic church by the conduct of any of the many well-known public scoundrels who are members of it. Following is George Washington's frank opinion of Freemasonry:

"Freemasonry is a fraternity whose liberal principles are founded upon the immutable laws of truth and justice, and whose grand obligation is to promote the happiness of the human race."

But it is precisely because Freemasonry upholds our democratic principles of religious tolerance, freedom of speech, thought and press, that it is so hated and condemned by the Catholic church and its popes. Pope Pius VII (who restored the Jesuits to power after the downfall of Napoleon in 1814), calls Freemasonry "a cancer and a deadly disease of society", because "they receive into their order all classes and nationalities, and favor all kinds of moral codes and all forms of worship." Pope Leo XIII (*Encycl. Humanum Genus*) condemns Freemasonry for the same reasons:

"The most dangerous weapon of the Freemasons is their principle which leaves the people free to choose their own form of government. In order to establish this system of popular government, Masonic Lodges are allied with the Communists and the Socialists and completely share their principal ideas."

These are also the very words Hitler and Mussolini use to justify their devastating wars against democracy and freedom and their determination to impose again upon the world the old evils of authoritarianism in civil and religious affairs. Like the Catholic church,

they oppose Freemasonry because it is a bulwark of our democratic freedoms. It is high time that the mass of freedom-loving Catholics in the United States make up their minds on which side they will stand. Without their active support, their reactionary church leadership can do little to undermine the foundations of democracy in the United States.

MEDIEVAL INTRIGUE

AS ROMANTIC and devastating as a page out of 10th century Vatican history is the story of the reported betrayal of Republican France into the hands of the clerico-fascists by the late Countess Hélène de Portes, intimate of former Premier Paul Reynaud. Her loveless marriage to Henri Comte de Portes, whose political connection (according to Ruth Reynolds in the N. Y. *Sunday News* of August 4) "reached all the way back to the Vatican—and she knew from listening to Tardieu what that was worth," made her a political power between the liberal and conservative forces in France. It also made her a relation of Col. Casimir de la Roque, leader of the Catholic *Croix de Feu*, the French Fascist Party which has now come into power. To her *salon* came such political lights of Republican France as Laval, Bonnet, Flandin and Tardieu. She sold her political favors for a price, and it is admitted that she placed in office many enemies of the Republic. She helped Reynaud to his first cabinet post through the favor of her old friend Tardieu, leader of French reaction and conservatism who made no secret to her of his conviction that "the French parliamentary system must be abolished."

The collapse of democracy in France appeared to many as something that

happened over night. So too with the destruction of liberal institutions in the rest of Europe when the Nazi-fascist blows descended upon them. It would benefit us, and immensely help our defense program, to penetrate behind the scenes of present-day events and bring to light the forces who, in their own interests, have long ago prepared the ground for the knock-out blow.

"CENTURIES HAVE PASSED since our fathers broke with Rome, and a new generation has arisen that knows little about the Protestant exodus and of the struggles in the wilderness. Some, from a cowardly dislike of religious controversy, some from fear of damaging their personal interests or of disturbing their personal peace and comfort, and some from a desire to appear tolerant, liberal and broad-minded in these days, prefer to be silent on the Roman Catholic question. It seems to be an inconvenient subject for those who have political aspirations, for the lawyer, the doctor, the merchant, because of the tyranny which the church of Rome exercises through her tremendous organization. Hence many public men have deliberately ignored the subject, while some of our church members regard it as a 'bore'. The result is, on the part of the people, a lamentable ignorance both of the evils from which the Reformation delivered us, and of the blessings which the Reformation brought us.

"Whatever we have of religious liberty in the nation, of purity and happiness in the home, and of personal independence of conscience, we owe to the Protestant Reformation, to separation from the Roman Catholic church." —Methodist Bishop Burt, in the *Northwestern Christian Advocate*, Oct. 19, 1920.

Every new subscription helps our magazine and our work at Christ's Mission in behalf of priests who have turned from the Roman priesthood to join with us in the defense of our liberation and rights as children of a loving God.

THE GREATEST TROJAN HORSE OF THEM ALL

(Seventh of a Series of Articles on the Relationship of Catholicism to Nazi-Fascism)

By L. H. LEHMANN

A CLEVER MASQUERADE has always been characteristic of the political activities of Jesuit Catholicism. Jesuitry is a word in all our dictionaries that is defined as being synonymous with subtle duplicity, indirection and disingenuousness. History is witness to the undeniable fact that the Jesuit Order, founded in 1540 for the express purpose of counter-Reformation, has excelled in the art of Machiavellian duplicity¹. It is an organization founded on military lines to fight for the political restoration of the Roman Papacy, and is the only order in the Catholic church that binds its members by special oath for this purpose. It uses the deep-seated religious needs of the human heart in order to carry out a plan which is patently political and reactionary from the point of view of social matters.

This is a fact that must be borne in mind today in order to understand what is behind the successful onslaughts of what is known as Nazi-Fascism against the liberal constitutions of Protestant democratic countries. Present-day events appear as a mass of contradictions and confused paradoxes which, if they are to be fully understood, require a most acute analysis. In order to uncover the real forces which are playing for high stakes in the game, it is not sufficient to examine the mere surface of things as they happen. It is

necessary to discover who is pulling the strings from behind the scenes. Otherwise we reach, not the real culprits, but only the puppets pushed out in front by their political masters to cover up and bear the brunt of the initial attack.

All the efforts so far made in America to fight the forces of Fascism, Nazism and Communism, in order to safeguard the gains of liberalism and democracy, have been frustrated by the fact that few have been aware that their chief strength lies in their ideology. Only now is it being slowly realized that they can never be overcome by fighting them merely along the lines of economic interests. But all that comes under the name of Fascism will never be successfully met until it is further fully realized that the essential foundation of its ideological factors is rooted in the past. Americans will never win out against it unless and until they bring to light the activating forces set in motion, long before Mussolini and Hitler, for the express purpose of arresting and eventually destroying the progress that followed upon the Protestant Reformation and the American and French Revolutions. Nazi-Fascism is not merely "Kaiserism with bad manners". It is the spearhead of a hidden force which set out long ago to impose a new ideology upon the post-Reformation world.

Religion, which has always been used by ambitious oppressors to serve the ends of their political power, is the

¹ Cf. the well-known Jesuit slogan: "*Suaviter in modo, fortiter in re*", "Be suave in manner, aggressive in act".

mask to conceal its scheme of action. Although religion is the most sacred of man's needs, it is the easiest and most effective cloak to hide a poisoned dagger from an enemy. It has always been used by political Catholicism as a Trojan horse with all the appurtenances of war safely concealed within its flanks. This is especially the case in liberal democratic countries like the United States, where a wealthy and powerful organization like the church of Rome is safeguarded not only against open attack but even against mild and just criticism. American tolerance, leaning backwards, has forced a rigid policy on leading newspaper offices and bureaus of public information to treat the church of Rome as a "sacred cow". Just as the Trojans unsuspectingly accepted the mysterious horse thrust within their gates by the wily Greeks, so too has America stood in awe of the "sacred cow" of Catholicism and has never dared even to question its presence. Americans are justly fearful of being accused of religious bigotry and intolerance, since they have long prided themselves as guaranteeing liberty of action and freedom of expression to all comers. They have been thus without means to justify an open investigation of an organization suspected of concealing dynamite that, touched off by other dangerous forces, may explode in their midst and destroy the very Constitution that has enabled them to remain secure and prosperous themselves and tolerant to the Catholic church itself.

Observers in America's ivory towers have been blinded to the real facts behind the present upheaval that threatens to wipe out every vestige of post-Reformation liberalism in the world. This is due in great part to that subtle duplicity which has enabled Jesuit Catholic forces to pave the way for and cooperate with Nazi-Fascism's success-

ful efforts to impose on the world an entirely new ideology, while at the same time making it appear in Protestant countries that the Catholic church is on the side of democracy, is, in fact, one of the main bulwarks of democracy. Its real aim and purpose, however, can only be known by an examination of its activities before and since the rise of Fascism.

The Jesuits take a solemn oath to fight a crusade for "Catholic restoration", the success of which has always depended first on the complete destruction of Protestantism and its increasing liberalizing effects on political and social life for the past four hundred years. For it was Protestantism that undermined the political power of the papacy in the past. It made religion a matter of individual choice; it liberated the individual from the authoritarianism of kings and popes; it freed the civil state from ecclesiastical interference; it caused non-Catholic governments to deny outright the vital claim of the church of Rome to be, by divine right, a universal, independent entity and superior to all other forms of government; it took away from the church of Rome direct control over all the institutions that go to make up the life of man—marriage, education, charitable, cultural and recreational activities. It is now accused by Catholic spokesmen as being the instigator of communism and atheism and the ally of world Jewry and Freemasonry.

Space in this article permits only a very brief summary of the counter-Reformation activities of Jesuit Catholicism which led to the rise and present successes of Nazi-Fascism against the liberalizing effects of the Protestant Reformation. The Thirty Years War, the murderous reign of the Duke of Alva in the Netherlands, the massacre of St. Bartholomew and the bloody attempts at Catholic restoration in Eng-

land, are visible and terrifying examples of the anti-Protestant activities of the Jesuit Order in the past. It was they who instigated the Dreyfus Affair as a means to overthrow the French Republic and thus nullify the effects of the French Revolutions of 1789 and 1848. For these, in the Jesuit view, were also the result of the Protestant Reformation. "The Revolutions of 1789 and 1848", says the Jesuit Father Hammerstein³, "were the result of the Reformation. And today we are faced with a choice of an alternative: either to live in a Socialism during these last years of heresy [Protestantism] or to infect public life with the principles of Christianity, that is to say *Catholic principles*. Anything else is but half-measure."

Hitler himself admits that he was helped by the methods of the Jesuit counter-Reformation to carry on his ideological war. His use of brute force against all opposing convictions and philosophical opinions is the result of the fact, as he says⁴, that "I made a rigorous analysis of analogous cases which are to be met with in history, especially in the domain of religion."

But it was not until after the world war that the active plan for Catholic restoration began to take shape. Before the coming of Pope Pius XI, in 1922, the Catholic church had been forced into a more or less defensive position towards the liberal spirit of modern times. But with the election of this admittedly pro-Jesuit and pro-Fascist pope, Mussolini and Hitler also appeared on the scene and, in combination with them, the Catholic church took the offensive. The following, from the his-

torical work of Karl Boka⁴, an ardent supporter of Catholic restoration, is to the point:

"At this decisive moment the Pope seized the reins and took into his hands the unified control of all fields of endeavor in which his predecessors had distinguished themselves. This was the beginning of Catholic Action of far-reaching importance, of the entrance of the church into the fight, into the battle for moral and religious renovation, and for the reform of social institutions. And this intervention had for its end the destruction of the liberal spirit of the 19th century and the triumph of the Christian Idea."

Since then we have witnessed Catholicism's open support of every step taken by Nazi-Fascism to impose authoritarian regimes upon all peoples: its active co-operation in the systematic oppression exercised by the fascist regime in Italy itself; its secret agreement with Hitler's National Socialism (the Vatican was the first to recognize Hitler's regime); its support of Mussolini's shameful conquest of Ethiopia and even of Japan's invasion of China; its open alliance with Franco in his rebellion against the Spanish Republic; its joy at the annexation of Austria to Nazi Germany and the obliteration of democratic Czechoslovakia; its part in the final triumph of Leon Degrelle's Rexist Party in Belgium and its recent fulsome praise for the French Fascist State which, under "good Marshal Pétain," has taken the place of the defunct French Republic.

The full account of events in Germany from 1918 till the rise of Hitler to power has yet to be written. But it cannot be denied that they were cleverly maneuvered to their outcome by the machinations of Jesuit diplomacy. The owning classes, whose liberalism was less an expression of ideal convictions than of material interests, were gripped

³ In his book, *The Church and the State*, p. 132, published before the world war in England, when he was professor of Canon Law at Dutton Hall.

⁴ Cf. *Mein Kampf*, p. 186.

⁴ *Staat und Parteien*, p. 75, Max Niehans Verlag, Zurich and Leipzig.

THE TABLET, SATUR

ARCHBISHOP SEES CONSCRIPTION AS MOVE TOWARD WAR

Most Rev. John T. McNicholas
in Pastoral Urges People
To Protest

SAYS WE MUST AVOID WAR

Burke-Wadsworth Bill As-
sailed As Menace To
Country

Cincinnati, July 31.—The proposed compulsory military training in the United States was branded as "the serious beginning of a totalitarian state" by Most Rev. John T. McNicholas, O.S.A., in his Pastoral.

CARDINAL DOUGHERTY OPPOSES DRAFT MOVE

Volunteer Plan Best, Prelate
Says in Philadelphia

Philadelphia, Aug. 2.—Cardinal Dougherty, in his seventy-fifth birthday address, said that he was opposed to conscription. Instead,

Spain Honors Americans

Great Crowd at Isabella Given to
4 Presidents, 2 Laymen

Madrid, Aug. 3 (UPI)—General Francisco Franco has "expressed his desire to sever American ties."

Wisconsin Priest Opposes Peacetime Draft

COMPULSORY military training, as proposed in the Burke-Wadsworth bill before Congress, was denounced by the Rev. Peter E. Dietz at the regular-Sunday services of St. Monica's Catholic church in Whitefish Bay, Wisconsin.

"Conscription is a

Catholic Bishops on National Defense.

THE BISHOPS of the Administrative Committee of the National Catholic Welfare Conference, through the general secretary, the Right Rev. Monsignor Michael J. Ready, have informed the Senate Committee on Military Affairs

NO PEACE TIME CONSCRIPTION

WITH a deep understanding of human nature, Thomas Jefferson warned us against confidence in government. For government must necessarily be conducted by human beings, and it is the states power to make laws.

One form of vigilance is to write your Senator and your Congressman to vote against any form of peace-time conscription. Write at once, for liberty does not wait on tomorrow.

AMERICA AUGUST 17, 1940

SLOVAKS TO COMBINE
RELIGION AND NAZISM

Premier Maisa New Czarage
of National Socialism

PRAGUE, Aug. 1—(UPI)—Premier Miklos Horthy has issued a decree that the Hungarian government will be a coalition of Germans, Hungarians and Roman Catholics. Prime Minister Vojtech Tuka announced in a speech that the "Hungarian Nationality" would be merged with the anti-Nazi coalition.

Masons Banned
By Petain Order

Vichy, France, Aug. 2 (UPI)—The Petain Government has ordered the dissolution of Freemasonry and all other secret societies in France. The order was announced yesterday.

Paris, Aug. 2 (UPI)—The French government has issued a decree that the "French Masonic Order" will be dissolved.

BRATISLAVA, Slovakia, Aug. 2—(UPI)—A governmental sys-

tem in the future will be a coalition of Germans, Hungarians and Roman Catholics. Prime Minister Vojtech Tuka announced in a speech that the "Hungarian Nationality" would be merged with the anti-Nazi coalition.

The coalition between the Social-Democrats and the Catholic Center

CATHOLIC SUPPORT OF NAZIS INDICATED

Statement by Reich Bishops' Conference Is Expected to
Revise Church Stand

DUE EARLY IN SEPTEMBER

Leader Sympathetic to Hitler
Active at Session—Metz
Bishop Is Evicted

Wishes to See New York Times.
BERLIN, Aug. 27.—The pastoral letter of German Bishops, usually issued annually, was delayed a day because of a conference at Fulda, which closed first.

Montreal Mayor
Scored as Defiant

His Request to People Not to
Obey Registration

German Propaganda in Colombia
Seen as Winning Conservatives

Fifth Columnists Among Influential Part
Community Developed—They Spread
Nazi View

Oppose Aid to Allies

Catholic Veterans Declare It
Inimical to Neutrality

NEW YORK, N. J., June 22.—Fifth annual national convention of the Catholic War Veterans of America went on record today in opposition to the Administration's offer of leading all material aid to Allies.

The 500 delegates and alternates meeting at the Robert Treat Hotel in the final session.

with the fear of the growth of socialism under the Weimar Republic. By clever propaganda, Roman Catholic forces succeeded in convincing them that an hierarchical church was their best protection against the attacks of the "lower classes". On the other hand, they used the anti-liberalism of German socialists to prove to these latter that political Catholicism and the socialist movement, both opponents of this liberalism, could form a solid basis for common action in the domain of political action.

The coalition between the Social-Democrats and the Catholic Center

Party was the result of this maneuver; in reality it was an unconscious submission of the former to Jesuit Catholicism, which was thus enabled to use Catholic democratic politicians and the anti-Jesuits for its own ends. It was so cleverly done that the real aim of the Jesuits was not realized until Pope Pius XI dissolved the Catholic Center Party and thus left the way clear for Hitler's rise to power. In all this, Hitler had the coöperation of Monsignor Kaas, the real head of the Catholic Center Party. The rôle played by former Chancellor Brüning, the political leader

of the Party, is as obscure as that of his ill-fated colleague Schuschnigg. The present Pope, Pius XII, was papal nuncio in Bavaria at that time and was well known to have been an enemy of the German Republic. After Hitler came to power he was sent as nuncio to Berlin and immediately drew up a secret concordat between Hitler and Pope Pius XI. Shrewd Franz von Papen, a favorite protégé of the Jesuits, also played an important part in preparing the way for Hitler's final victory over the Social-Democrats and all other parties in the Reichstag.

And if we look closely into present happenings in our own Western Hemisphere we cannot fail to note a cautious, yet aggressive pro-fascist and anti-liberal trend in all official Catholic utterances. American democracy's greatest danger is fascist penetration of the Latin-American Republics, whose way of life has always been controlled by the church of Rome. Evidences are plentiful that this Nazi-fascist penetration has the support of the Catholic church.⁵ The Catholic press in the United States ridiculed and openly resented the attempt of the United States to "impose its will" on the Pan-American Conference recently held at Havana to counteract Nazi-fascist efforts in South American countries. The close observer will not fail to note the pronounced anti-Semitic, anti-Masonic, anti-British and pro-fascist tone of official Catholic periodicals and newspapers. They also pooh-pooh any need of compulsory military training in this country, and instructed the Catholic people to write to their senators and representatives in Washington to protest against efforts to pass the Burke-Wadsworth bill. They accuse the Jews and the Masons and liberal organiza-

tions of being the real 'fifth columnists' against whom Mr. Hoover and his FBI should take action⁶. Montreal's Catholic Mayor Houde openly defied Canada's law requiring national registration for home defense, and urged the citizens of Canada's largest city to disobey the law.

Political ecclesiasticism, which thus makes use of man's need of religion to serve its thirst for power, forfeits the right to be called religious.

Next Month: "NAZI-SOCIALISM AND CATHOLIC RESTORATION"

"IF RELIGIOUS LIBERTY depends merely on a minority of Roman Catholic votes in the State, and not on the bedrock of universal human right, then indeed, is the enjoyment by every people, of that liberty, precarious. What has happened in Italy demonstrates that such liberty, to be enduring, must be based on the unchangeable sentiment and conviction of the people, and on their undivided loyalty to the ideal, within the civil State, of equality of right in matters spiritual as well as temporal. When a part of the electorate is under allegiance to a religious sovereignty, extraneous to the State, asserting its claim to their obedience in matters belonging to morals, then is the moral institution of religious liberty menaced and the natural provision of equality of right in human society frustrated. With the growth in any country of a Roman Catholic minority into a majority, these inestimable gifts of God may go the grievous way they have now gone in the land of Dante and Cavour."

—Attorney Charles C. Marshall, in *Current History* magazine for July, 1929, in an article on the Fascist-Vatican Pact of 1929, entitled "A Blow to Religious Freedom."

⁵ Cf. *N. Y. Times'* report from Bogota, Colombia, June 3, 1940.

⁶ For confirmation of these facts, see current and recent issues of the Jesuit magazine *America*, N. Y. *Catholic News*, Brooklyn *Catholic Tablet*, *Social Justice*, etc.

POLITICAL CATHOLICISM

IT IS GOOD to note that we are not alone in calling attention to the pronounced pro-fascist activities of Catholic church agents amongst us. One of these has been its isolationist attack against any need for conscription as a defense measure.

The highly respected and influential Louisville *Courier-Journal* of August 23, fearlessly exposed some of the pressure being brought to bear on the Catholic millions to sway them to the "there-is-no-danger" school of thought and action. It took issue with Senator David I. Walsh's address to the Supreme Council of the Knights of Columbus at their annual dinner at Indianapolis on August 21, terming it an outright peace-with-Hitler-at-any-price appeal, an impassioned plea against conscription, against sending destroyers to England, and in favor of his pet contention that nothing should be done to stop Hitler outside the boundaries of the United States proper.

It can be clearly seen that this action of the Bay State Catholic Senator is part of Roman Catholic international policy to lend no aid to beleaguered Protestant England. It was also a glaring example of the misuse of religion in politics. The *Courier-Journal*, stressing the fact that this ardent plea of Senator Walsh to his brother knights was made "in the name of their faith and fraternity", says:

"It was like being told that God—the Almighty of an ancient and mighty faith—stood only with a little group of willful men in the Senate of the United States. It was like being told that the way of appeasement, the attitude of seeing nothing beyond American borders, was the true way of Providence."

This Jesuit-trained U. S. Senator*

adheres accurately to the veiled method of attack against liberal American philosophy, so characteristic of his teachers. After denouncing conscription and other measures to defend our democratic heritage, he urged his hearers to take up "the challenge that confronts our church, our religion and your Knights of Columbus." "We must not let the alien and Godless philosophies" he said, "define the terms of Americanism and decide the civic rights of citizens. We must not fail to meet that challenge." To those who understand the terms, this is the wolf of Coughlinism in sheep's clothing.

SENTENCE SERMONS

THIS IS THE WORST—

- Of all loves: to love without being loved.
- Of all wounds: to be wounded by a friend.
- Of all fears: to be afraid of one's self.
- Of all treason: to betray one's own conscience.
- Of all failures: to fail without regrets.
- Of all defeats: to be defeated because we did not fight.
- Of all religions: to be content with things as they are.

THE Jesuits, on August 20, opened the fourth session of the 1940 *Summer School of Catholic Action* at Fordham University. 1800 students are enrolled. "It is designed to instruct both religious and lay people interested in turning religion into [Catholic] action." The summer school was established ten years ago. Similar schools were conducted in Jesuit institutions this summer in St. Louis, Detroit, Chicago and San Antonio.

* He is a graduate of the Jesuit College of Holy Cross, Worcester, Mass.

CATHOLICS IN A DEMOCRACY--II

PERHAPS the most intriguing of Roman Catholicism's efforts to exist in a democracy, while functioning as an autocracy, is its method of controlling its finances. In the first place, incorporation of the Roman Catholic church, or any of its subsidiary organizations in the United States, by regular democratic procedure, is absolutely forbidden by orders from Rome. This is in keeping with its claim to be an institution that is independent of all human authority, above all human law and possessing in itself an inherent right to exist and function through its own ecclesiastical legal entities, existing apart from the civil state. It therefore denies any need to accept incorporation from any civil government, especially from a representative government of the people.

After the American Revolution a feeble attempt was made by American Catholics to apply democratic methods to the management of their churches. This was ruthlessly crushed, but not without a bitter struggle and the loss of many members, particularly in Philadelphia where a certain amount of the spirit of lay control still exists among Catholics. Since then, complete control of all finances has been autoerotically vested in the hierarchy. Even priests are forbidden to contract, on their own account, any debt for their churches in excess of \$200.00. It must be remembered that, strictly speaking, the pope in Rome is the owner of all assets of the Catholic church throughout the world. Canon law¹ distinctly says:

"The Roman Pontiff is the supreme administrator and dispenser of all the goods and properties of the church".

In some states of this country a special legislative act enables the Catholic church to accept a diluted democratic form of incorporation which does not entail any lay control of its property nor obliges the bishops to render any accounting of its finances to the people. A case in point is the Downing Bill, signed on March 7, 1928, by former Governor Alfred E. Smith of New York, creating the "Archbishopric of New York", with Archbishop Hayes, Vicar-General John J. Dunn and Chancellor Thomas G. Carroll and their successors in office as trustees. Under the terms of the charter, the "Archbishopric" functions as a body politic "to aid, coöperate with, support and advise any charitable, religious, benevolent, recreational, welfare or educational corporation, association, institution, committee, agency or activity now or hereafter existing within the State of New York or elsewhere." It goes on to say that the new corporation has "power to take and hold (by devise, gift, or purchase) property without limitation, and to use or dispose of it in such manner as in the judgment of the trustees shall best promote its objects". The corporation is also assured of tax exemption. No possible conflict can thus arise between such a corporation and the lay members of the church, and since the provisions of canon law regulate the internal workings of the Catholic church, no appeal to the civil law is of any worth. The conduct of the church is thus left to the requirements of canon law by the civil courts, and if the laity have

¹ Canon 1518: "*Romanus Pontifex est omnium bonorum ecclesiasticorum supremus administrator et dispensator*".

any fault to find with it they must either suffer it in silence or be excommunicated if they persist in opposing it.

But in the many States where no such incorporation laws favoring the autocratic nature of the church of Rome are possible, Catholic bishops are instructed either to become *corporations sole* or not to incorporate at all. To do so under such circumstances would bring Catholic church dioceses under the regulations of the civil law governing incorporated democratic institutions. The Catholic bishop would then become merely the elected president of a business corporation and subject to the demands and criticisms of the laity. This would not only vitiate the vital claim of the Catholic church to be an independent legal entity in itself, by divine right, but would vest all property and its administration, not in the pope as required by canon law, but in the hands of the laity. In disputes between a congregation and a bishop, recourse could then be had to the civil courts and the bishop, if in default, could be convicted and jailed like any ordinary American citizen. According to Roman church law, civil court action against a Catholic bishop or priest carries with it the penalty of excommunication against all concerned — complainant, judge, jury and attorneys.

The Vatican regards the church incorporation laws of New York State as the best that could be secured in its favor, short of recognition of its claim to exist and hold property independently of all human law whatever. Since this cannot be had as long as our democratic form of government lasts, Catholic bishops in other states are instructed to use all the influence they can to have their state legislatures pass laws similar to those obtained in New York. Second best is the corporation sole, in which case the bishop alone becomes a

corporation. Thus in 1845, a special act of the Legislature of Illinois created the "Catholic Bishop of Chicago" as the legal title enabling the Archbishop of Chicago and his successors in office arbitrarily to administer the vast properties and assets of the Archdiocese of Chicago. It is a privileged corporation, immune from investigation by the State Securities Commission. Right of investigation is reserved to the pope in Rome. Its credit is conservatively estimated at 200 million dollars. In 1926, Cardinal Mundelein had no difficulty in obtaining a loan of \$1,280,000, on his own signature, from Halsey Stuart for the building of a new College of Propaganda in Rome.

In most states, however, Catholic bishops cannot incorporate at all without coming under regular business corporation laws. They are thus obliged to hold all church property and monies solely in their own names. The risk which this entails is known and provided against by church officials in Rome. Lest the vast properties of these many dioceses be claimed by relatives of bishops when they die, it is ordered that each bishop hold everything in his name with the added proviso "and his successors in office". Thus, on the death of a bishop, all right and titles are automatically transferred, without payment of inheritance and death duties, to his immediate successor after he has been officially appointed from Rome and duly consecrated. This important provision was added after many bitter experiences and losses to the church in early American days when relatives of Catholic bishops who died intestate claimed all properties in their names.

An accurate estimate of the total worth of Catholic property holdings in the United States is difficult to obtain. Priests are instructed to be generous in tabulating census figures of their church membership for government of-

ficials. They are strictly forbidden, on the other hand, to supply any information on finances and property holdings. From the *assessed valuation* of property held by some dioceses, and made known as a requirement to market their bond issues, it can be safely estimated that the total wealth of Catholic church property in the United States is not less than five billion dollars. In New York City alone the assessed valuation of Catholic church property is over 200 million dollars. All such property is tax exempt. True, Catholic church credit suffered during the depression years; some institutions defaulted on their bonds, and diocesan funds, in some places, were tied up in banks that were caught short in the early thirties. This happened mostly in the non-Catholic South and West. In the wealthy centers of the Catholic East, the financial conditions of the church stood firm and few banks in the nation have now any hesitancy in advancing favorable loans for Catholic enterprises.

Note: In writing of this important question of the legal status of the church of Rome in the United States, some of the terms, for the sake of accuracy, are used in the strict sense intended by Catholic canon law. Some of our readers, who are lawyers, have been confused for this reason. When, for instance, the Roman Catholic church claims the right to exist as a "juridical personality", it does not claim the right to exist merely as a legally incorporated society. As pointed out above, bishops are forbidden to incorporate as such. The church of Rome claims the right to exist in this country as a juridical personality that is independent of legal incorporation by the State.

This is at the root of the conflict between the church of Rome and the civil state in democratic countries. Our lawyers especially should fully understand it. We shall be only too pleased to supply any information on this matter upon request.

A third article under this same heading next month will deal with sources and estimates of income in the Catholic church in this country.

BEHIND HITLER

AMERICANS have found it difficult to believe that the Catholic church in Germany has been officially behind Hitler. Yet, as far back as 1936, as we have already pointed out, the Catholic hierarchy of Germany solemnly declared to their people in their pastoral letter from Fulda on August 30, of that year: "*May our Fuehrer, with the help of God, succeed in this extraordinarily difficult work.*"

Again at Fulda this August, forty-five of the forty-eight Catholic bishops of Germany issued their pastoral letter containing "*a solemn pledge of loyalty to Chancellor Hitler.*" This is to be read from all Catholic pulpits at the end of the war. The Catholic bishops of Germany regard Hitler's victorious blitzkriegs as having greatly benefitted the work of the Catholic church in the whole of Europe. An Associated Press report from Berlin on August 27, states that the view predominated at the Fulda conference that "the Catholic church in Germany is indebted to German troops for the victorious advance and defense of the homeland. Without the successful warding off of enemy invasion by German armed forces, German Catholics could not have pursued so undisturbed and quietly their church work and ministerial efforts."

The point to remember is that these German bishops do not take such action without Vatican approval or insistence. Present at their Fulda conference would be Msgr. Orsenigo, the papal nuncio to Nazi Germany, who not only represents the pope but for all practical purposes acts as the pope in Germany.

CHRIST'S MISSION NOTES

By REV. A. CALANDRO, M.A., Director

SUNDAY meetings at Christ's Mission re-opened on September 8, and will continue every Sunday afternoon, at 3.30, till the end of next June. These meetings are held right in the heart of New York City and are aimed to increase illumination and progress in the lives of Catholics and Protestants alike. To be effective, we believe that this work of illumination and progress must be based upon evangelical teaching: personal conversion to Jesus Christ, repentance, forgiveness of sin through faith in and acceptance of Jesus Christ without the intermediary of pope or priest. The direct effect of this teaching in political and social matters is the guarantee of loyalty to our established democratic institutions.

A missionary from India wrote us the following: "When I returned from mission work in India, it was my good fortune to be told of your mission and in the afternoon I came and enjoyed the service." An officer in the army also wrote: "Your most excellent work should receive the support of every true American . . . You are rendering a valuable service to America and to the cause of Christ."

Our aim is to continue the work of the Reformation which, like a new Pentecost, gave humanity the life abundant in the Truth as revealed by Jesus

Christ. The same is much needed today. For four hundred years the results of the Reformation have been linked with freedom and progress. To preserve these today we must stress Reformation teachings. These are based upon the open Bible for everyone, a re-assertion of the simplicity of Apostolic Christianity, a personal understanding of Jesus Christ, the re-establishing of direct communion with God through Jesus the Savior, and the obtaining of justification by faith and sanctification in Christ. These Reformation teachings created the forward-looking civilization which the western world has enjoyed since the time of Martin Luther and his associates. Daniel Webster tells us of this solid foundation when he says:

"If we abide by the principles taught in the Bible, our country will go on prospering; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity."

Christ's Mission endeavors to abide by the Reformation; it preaches the principles taught in the Bible and through the *Converted Catholic* magazine spreads the Gospel of redemption and freedom over the length and breadth of this vast land.

"God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life."—John 3:16.

CHRIST'S MISSION—Form of Bequest

I give and bequeath to Christ's Mission, incorporated in the State of New York, the sum of \$..... to be applied to the uses and purposes of said Mission.

(However, *Bis dat qui cito dat*—"He gives double who gives immediately".)

ROMAN CATHOLICISM vs. AMERICANISM

ROMAN CATHOLICISM CONFLICTS WITH AMERICANISM ON THE FOLLOWING FUNDAMENTAL PRINCIPLES:

1. SEPARATION OF CHURCH AND STATE

Americanism: No official state religion: "Congress shall make no law . . . respecting an establishment of religion . . ." (U. S. Constitution)

Roman Catholicism: "Hence follows the fatal theory of the separation of church and state. But the absurdity of such a position is manifest . . . It would be very erroneous to draw the conclusion that in America is to be sought the most desirable status of the Roman Catholic church, or that it would be universally lawful or expedient for state and church to be, as in America, dissevered and divorced."—Pope Leo XIII, *Great Encycl. Letters*, pp. 148 and 323.

2. FREEDOM OF CONSCIENCE AND WORSHIP

Americanism: "Congress shall make no law . . . abridging the free exercise" of religion. (U. S. Constitution)

Roman Catholicism: "Let us examine that liberty in individuals, which is so opposed to the virtue of religion, namely, the liberty of worship, as it is called. This is based upon the principle that every man is free to profess, as he may choose, any religion or none . . . This is no liberty, but its degradation."—Pope Leo XIII, *Great Encycl. Letters*, pp. 149-150.

3. FREEDOM OF SPEECH AND OF THE PRESS

Americanism: "Congress shall make no law abridging freedom of speech or of the press." (U. S. Constitution)

Roman Catholicism: "The unrestricted freedom of thinking and of openly making known one's thoughts is not inherent in the rights of citizens."—Pope Gregory XVI. "We must now consider briefly liberty of speech and liberty of the press. It is hardly necessary to say that there can be no such right as this." Pope Leo XIII, *Great Encycl. Letters*, p. 151.

4. GOVERNMENT BY THE PEOPLE

Americanism: "We here highly resolve . . . that this nation, under God, shall have a new birth of freedom . . . and that

government of the people, by the people, for the people, shall not perish from the earth."—*Lincoln's Gettysburg Address*.

Roman Catholicism: "Amongst these principles, the main one lays it down that as all men are alike by race and nature, so in like manner all are equal in the control of their life; that each is free to think on every subject just as he may choose; that no man has any *right* to rule over other men. In a society grounded upon such maxims, all government is nothing more nor less than the *will of the people*, and the people, being under the power of itself alone, is alone its own ruler . . . Now, natural reason itself proves convincingly that such concepts of a State are wholly at variance with the truth." Pope Leo XIII, *Great Encycl. Letters*, pp. 120-122.

5. ALLEGIANCE

Americanism: *Undivided allegiance* to the Stars and Stripes and the principles for which it stands, to a *sovereign* government at Washington, which submits itself to no foreign political power.

Roman Catholicism: *Divided allegiance*, with an alien monarch, the Pope, who has his own flag and claims superior authority over all peoples and governments because he is the supreme ruler in all matters pertaining to morals. "We [the Pope] hold upon this earth the place of God Almighty."—Pope Leo XIII, *Great Encycl. Letters*, p. 304.

6. EDUCATION

Americanism: Non-sectarian education by the State, in public schools.

Roman Catholicism: Education outside the Roman Catholic church is a condemned heresy. . . . The public school, open to all children, should be under the control of the Roman Catholic church.—Pope Pius IX, *Syllabus of Errors*. "The mission of the Catholic church to educate embraces every nation without exception, and all men, within or without her membership, and there is no power on earth that may lawfully oppose her or stand in her way."—Pope Pius XI, *Divini Illius Magistri*, Encyclical on Education, 1931.

THE EVANGELIZATION OF ROMAN CATHOLICS

*From a recent sermon preached at Christ's Mission by
Rev. A. Caliandro, M.A., Director*

THERE are two main reasons to account for the closing of so many missions established for the evangelization of Roman Catholics. One is the lack of necessary funds to carry on this important work by Home Missions Boards; the other, an unwise, over-trusting fraternizing of Protestant ministers with Roman Catholic priests. It is a very laudable Protestant principle to favor peace and tolerance among differing religious bodies, even with the Roman Catholic Church—in the hope that the lion may lie down peaceably with the lamb. Roman Catholic leaders profess to favor this also, with this difference, however, that the lamb must lie down *inside* the lion. They, too, seek tolerance, but solely from the Protestant side.

As a result, Protestant ministers find it difficult nowadays to express zeal for the conversion of Roman Catholics to evangelical Christianity. If they do, they are denounced as bigoted critics of Roman Catholic beliefs and accused of fostering religious hatred. Catholic priests, on the other hand, hold themselves free to criticize and even work against institutions and legislation based upon Protestant America's heritage and culture. In this way, the truth of Christ is kept from millions who have come from Roman Catholic countries, but who benefit by the free institutions and greater material prosperity of this great land. Their children, likewise, through their religious teaching which is bound up with alien ideologies, fail to grasp the full significance of democratic freedom. They remain, at best, hyphenated Americans.

Although immigration to these shores is now virtually at a standstill, the task remains of assimilating the many millions of the illiterate, the indifferent and the aimless who have come from Roman Catholic countries of continental Europe, and who, with their families, have become part of our American life. If these millions are not to "foreignize" us, we must Americanize them. And to Americanize them we must first evangelize them. In these days of Fifth Columns and Trojan Horses, everyone can see that a foreign ideology can easily be fostered by means of a foreign religion functioning through an imported foreign clergy. It is well now to recall the remark of Josiah Strong some years ago:

"We may well ask whether this insweeping immigration is to foreignize us, or we are to Americanize it. Our safety demands the assimilation of this strange population."

The answer is to evangelize them. For evangelization is analogous to Americanization.

No one doubts the fact that the best in our American life so far has been based upon evangelical Protestantism. Roman Catholic spokesmen know this and admit it; and for this reason they endeavor to change both the religious and civil basis of American life. It is for this reason that they make such strenuous efforts to sequester our large immigrant population and their children. And for this reason they brand as bigots those who work to bring the light of the Christian Gospel to these millions and their children, and who are against such a large bloc of the

DEFENDERS OF LIBERTY in these times would do well to recall the words of Veuillot, ardent champion of Roman Catholicism, to the liberals of France:

"When you are masters we claim perfect liberty for ourselves, in accordance with your principles. When we are the masters, in accordance with our principles, we will refuse it to you."*

* Lecky, *Democracy and Liberty*, II, p. 25.

country's children being taught outside our public schools.

Christ's Mission has been consistent in this work of the evangelization of Roman Catholics for the past sixty years. We know and have tested the value of it; we know the good effects of it for God and country. We are anxious to let everyone know that it is necessary now, above all times, that Christian America must increase its efforts to evangelize, if it wants to Americanize, the large body of Roman Catholic-trained people in this country. It would be the most profitable investment that could be made in the interests of true American democracy.

Many examples could be quoted as proof of the effects of evangelization on outstanding citizens of immigrant parents who have become leaders in their communities. The much-admired Lieutenant-Governor of New York is the son of an Italian immigrant, and he dates the beginning of his greatness from the day when, as a little boy, he was led into a Christian evangelical church on New York's lower East side. Protestant influence likewise developed a sense of righteous government in the man who is now Mayor of New York City.

I can also testify that my conversion from Catholicism to true Christianity and true Americanism began one day when I heard the Gospel of Jesus Christ preached on a street corner in Greenwich Village in New York City. I also came to America as an immigrant and, together with my whole fam-

ily, was Americanized as well as evangelized after hearing the true Gospel message and understanding its dynamic potentialities. Two of my four brothers are ministers of the Gospel. One of them is a pastor of two congregations in Maine, and has preached the Gospel to a large radio audience for the past five years. From the conversion of one Roman Catholic boy, there has resulted the transformation of a whole community and the conversion of untold numbers to true American ideals, to the true American spirit.

The evangelization of Roman Catholics must go on. Missionary Boards must realize that no better work can be fostered than this home mission work that will be so productive of good for Christ and America. Ministers of Protestant churches must not be dissuaded from holding up the true Christian message of salvation in opposition to the doctrines of the Church of Rome. They must aim, as we do at Christ's Mission, to effect the double conversion of Roman Catholics—conversion in the social and political, as well as in the religious sense of the word.

The power of the Gospel of Christ will secure America's future as the sweet land of liberty. It is the best antidote against all alienisms, against all Fifth Columnists, against all Trojan Horses. It will keep America safe in the hands of Him who has been "our God in ages past," its "ever-present help in time of trouble."

SUANY

ONE of the most powerful organizations within the Catholic Church is what is known in German-speaking countries as the Congregations of Mary, and in English as *Sodalities* of Mary. They are under the complete control of the Jesuits. Their Constitution, ratified by many popes, states that "they are subject exclusively to the supreme guidance of the Jesuits, who possess full jurisdiction over them, and who can issue, modify and annul their laws as necessity of time and place may demand."¹ Their activities embrace every phase of economic, social, political and religious life. The Jesuit Father Löffler² says:

"Rapid formation of Congregations has been effected, along similar organizational lines and under one sole authority, among the higher and lower clergy, the nobles, civil servants, soldiers, artists, businessmen, middle-class people, workmen, sailors, fishermen, policemen, apprentices, domestic workers . . . including even the shoe shiners in Beyreuth."

A severe test is required of candidates for these sodalities; a secret police organization keeps watch on the members and preserves the authority of their superiors. Its corps of officers obeys blindly the orders received from headquarters. Effective use was made of them in post-war Europe to combat the influence of liberalism, Freemason-

ry and Judaism. They were most active in Hungary under Father Bangha (the Father Coughlin of that country), in France, where they worked with the *Croix de Feu*, in Belgium with the Rexists, and in Czechoslovakia with Henlein's Party.

In America and other English-speaking countries, they have been organized mainly on militantly spiritual lines, and subjected to constant "moral" drills by means of the "Spiritual Exercises" of St. Ignatius Loyola. In the United States there are at present 11,077 of these Marian Sodalities, comprising several million members. New York leads with 1,014 Sodalities. In the metropolis they are known by their code name of SUANY (*Sodality Union of the Archdiocese of New York*). They form the vanguard of Catholic Action and can be counted upon to carry to success every concerted move made by their Jesuit leaders in the political, social and religious field.



FIFTH COLUMN MISSIONARIES

An article in *The Italian-American* of Newark, N. J., June 1940, and syndicated in other Italian publications, gives 10,775 as the number of Roman Catholic missionaries from Italy scattered over the world. This number, it says, is ever on the increase and their work is to "bring everywhere the word of faith and know how to instill love for the Fatherland." The work of these missionaries, it concludes, is "a story of glory, of accomplishments, of faith and Italianity."

¹ Cf. Ph. Löffler, S. J. *Zur Jubelfeier der Marianischen Kongregationen* p. 21.

² *Idem*, p. 47.

ANY DOUBT as to whether Hitler still remains in good standing in the Catholic church can be cleared up by reference to the latest edition of the German "Who's Who", *Wer Ist's*. Germany's Fuehrer and Reichskanzler is allotted a page to himself and precedes all others. His religion is given as *katholisch*, i. e. Roman Catholic.

THE EXCERPTS that follow are quoted from a booklet *May An American Oppose the Public School?* by Father Paul L. Blakely, S.J., associate editor of the Jesuit weekly *America*, published by "The America Press," New York, N. Y.:

"Our first duty to the public school is not to pay taxes for its maintenance. We pay that tax under protest; not because we admit an obligation in justice. Justice cannot oblige the support of a system which we are forbidden in conscience to use, or a system which we conscientiously hold to be bad in principle and bad in its ultimate consequence." (p. 4)

"The first duty of every Catholic father to the public school is to keep his children out of it." (p. 5)

"No school which divorces religion from education can be approved by a Catholic." (p. 7)

"But for the Catholic father, who without episcopal sanction, sends his child to the public school, when he could enter him at a Catholic institution, there is no excuse in heaven or on earth. He has begun the career of Herod; it will be no fault of his if he is not guilty of soul-murder." (p. 8)

"For the man who sends his children to the public school when he could obtain for them the blessings of a Catholic education is not a practising Catholic, even though he goes to Mass every morning . . . and is absolved every night." (p. 9)

In order to substantiate the above rulings, Father Blakely quotes Canon law 1374, as follows:

"Catholic children must not attend non-Catholic, neutral or mixed schools; that is, such as are also open to non-Catholics".

* * *

A mighty Fortress is our God,
A Bulwark never failing;
Our helper he, amid the flood
Of mortal ills prevailing.
For still our ancient foe
Doth seek to work us woe,
His craft and power are great,
And armed with cruel hate,
On earth is not his equal.

—LUTHER.

A SEARCH for the grave of St. Peter, under the church of his name in Rome, has been ordered by Pope Pius XII. This has been done many times before, but without avail. Although American newspapers print the Roman Catholic assertion that St. Peter was the first Pope and was put to death on Vatican Hill in A. D. 67, there is absolutely no historic proof that St. Peter was ever in Rome. Pope Leo XIII promised the two greatest archeologists of his day, Professors Di Rossi and Marruchi, that he would make them cardinals (though they were laymen and married) if they found an inscription of any kind that would prove that St. Peter was ever in Rome. Many of us priests remember Professor Marruchi, our archeology teacher at the University of *Collegio Urbano*. He had long abandoned the hope that he would ever wear a Cardinal's Hat.

•

FOR ANTI-SEMITES

SCIENCE has proved beyond dispute: that differences between individuals of a given nationality are greater than the differences between one nationality and another; that *nearly* all the differences in intelligence between groups of children of the highest and lowest social status are due to environment.

The *American Anthropological Association* at its meeting in December, 1938, declared: "Race involves the inheritance of similar physical variations by large groups of mankind, but its psychological and cultural connotations, if they exist, have not been ascertained by science."

•

Every new subscription helps our magazine and our work at Christ's Mission in behalf of priests who have turned from the Roman priesthood to join with us in the defense of our liberation and rights as children of a loving God.

ITEMS OF CURRENT INTEREST

By JAMES J. MURPHY

SLOVAKIA'S Premier Vojtetch Tuka openly declared, on August 29, that the governmental system of his country will be "a combination of German Nazism and Roman Catholicism". The *N. Y. Times* chose an obscure corner to record the announcement of this marriage of the Catholic church and Nazi Slovakia.

It is to be recalled that the Nazi puppet-President of Slovakia, Monsignor Josef Tiso, a Roman Catholic priest, has been honorably incorporated into the Vatican household and made a chamberlain of the Pope. Another Slovakian priest-leader, Father Andreas Hlinka, recently deceased, was also a political agitator and did more than any one man to disrupt the national unity of democratic Czechoslovakia.

* * *

FASCIST France is making ever clearer its double bondage to Nazism and Roman ecclesiasticism. The Laval-Marquet group are forging plans for further aping of Nazi methods. Already hundreds of anti-Nazi refugees have been turned over to the whipping posts and torture chambers of the German Gestapo. The "men of Vichy" have released 800 aircraft for the Nazi machine-gunning of their ex-allies. Meanwhile the union of church and state grows apace. This was strikingly symbolized by the revival, after many years, of a public church procession in the new capital. It was held on the Feast of the Assumption, August 15. Outstanding among the marchers were army officers of the fascist State and the papal nuncio. More than symbolic, however, is the reestablishment of the order of the Chartreuse monks, after thirty-seven years of banishment. On the other hand, French Freemasonry, *bête noire* of the Vatican, has been dissolved and the property of its two hundred lodges confiscated.

The Vatican newspaper contains prayers for further "reconstruction" of France. To help Providence along, the Vatican diplomats, Cardinal Gerlier and Mgr. Fontenelle, are putting finishing touches on a French-Vatican concordat. Through it the Pope expects total union of church and state in France, with restoration of church property, reestablishment of Catholic teaching in the schools and recognition of Catholic Action. The concordat will be promulgated

only after final Nazi victory to which the Vatican looks forward.

* * *

FASCIST Spain has conferred new honors and decorations on Nazi officials for their "heroic, charitable aid" in civil rehabilitation in Madrid and other cities. The awards were meant, too, to express gratitude to "the great and noble German people". A hundred and twenty tons of religious articles to refurbish Spanish Catholic churches—chalices, crucifixes, statues—have recently been received from Germany. Thus the Catholic Herr Hitler continues to show interest in the welfare of his church.

Brooklyn Catholics can feel honored that their Bishop Molloy, head of the largest Catholic diocese in the country, is numbered among those who received Spain's highest decoration "in appreciation of his encouragement to Generalissimo Franco and the Nationalist cause during the civil war".

* * *

DISPATCHES from Japan tell of the expulsion of Protestant sects by the new fascist regime. No mention whatsoever is made of repression of Roman Catholic activities or expulsion of its missionaries. It is not to be forgotten that the Vatican officially espoused the cause of Japan in the Sino-Japanese War. Instructions to this effect were forwarded to all Catholic missionaries in Japan and China.

* * *

A CIRCUIT court action is being instituted against the members of the board of education of Yankton, South Dakota, attempting to force it to provide pupils of the Sacred Heart Parochial School with free textbooks. The case is being fought in the name of Mrs. Charles F. Haas, mother of a fourth-grade pupil. This attempt at Catholic encroachment is being legally resisted by the Yankton board of education.

* * *

REPRESENTATIVE Thorkelson of Montana spends the taxpayers' money for governmental printing of his Goebbels-inspired anti-Jewish diatribes. One of his many mental frothings, on August 21, cost \$480. It is conservatively estimated that the printing of his anti-Semitic harangues in the appendix of the *Congressional Record* has already cost the American taxpayer \$13,000.

DAS Schwarze Korps, official organ of Hitler's S.S. (Elite Guard), a trail-blazer in Nazi ideology, features a "vision of the future" from the pen of a Burgundian medieval mystic, Johannes Thomasset, who foresaw the union of all Europe "under the protection of the Holy (German) Empire". In view of the ever-closer rapprochement of Nazism and Roman ecclesiasticism, the Hitlerian revival of such a "vision" is significant and prophetic.

* * *

THE Catholic Church in Italy is doing a land office business in conversions. The *Jewish Telegraphic Agency News* reports an "epidemic of conversions" to Catholicism, amounting to 18% of the entire Jewish population in Italy. It adds: "There has also been a wave of conversions among foreign Jews here (Rome), one reason being that conversion often means a possibility of escape overseas through the help of the Church. *The Vatican has received 3,000 immigration visas to Brazil, many of which will be allotted to converts.*" Roman Catholic theology forbids the baptizing of any one motivated by any reason of material gain. But, as we have so often said, the Church never allows principles to interfere with profitable practice. "The end justifies the means".

* * *

COLONEL Knox lists the key policies of fifth column propaganda. They so aptly characterize the history of Jesuit politics that it becomes evident how carefully the Nazis have studied the Loyola system. The key policies are: (1) to create confusion of thought, suspicion and dissensions to weaken popular morale; (2) to incite jealousy and antagonism between different classes of society as well as racial and religious groups; (3) to retard any effective preparation for defence.

* * *

THE Voice, official organ of the Committee of Catholics for Human Rights, is celebrating its first anniversary. As pointed out in our January issue, the Voice started out with a noble, broad-minded purpose only to find itself stymied in the first lap by the Jesuit pace-setter, *America*. To cap the climax, it now announces that it is "about to undertake a nation-wide survey, in conjunction with *America*, to determine the extent of racial and religious bigotry in the United States." We trust there is no one so simple as not to realize that this survey

is just a specious pretext to propound a genus of stupid, uncritical tolerance that gives the Roman church opportunity to criticize every one and everything but allows no one to breathe a word against it. Political Catholicism has already muzzled our press and so scared weak-kneed Protestants that they salaam backwards at the mention of the name of Rome for fear of being called bigoted. But now we find that even this does not satisfy the hierarchy and that further outcry against "intolerance" is to be taken up as means of still more intimidation. If the Catholic prelates were really interested in tolerance, they would start out by bridling their own political mouthpiece, the rabble-rousing Coughlin.

* * *

A handful of Ku Klux Klan members in New Jersey, under the leadership of Arthur Bell, joined in a German-American Bund rally at Camp Nordlund recently. The meeting received much newspaper publicity. It would be a surprise if the Catholic press did not attempt to distort this insignificant incident into proving that the enemies of the Catholic Church are the enemies of democracy. However, the fact is that the get-together was purely on the initiative of a few individual Klansmen, who received a stinging rebuke from the Imperial Wizard, James Colescott of Atlanta, who disavowed all Klan connection with the Bund. Bell has since been deposed.

Not the Klan but the Jesuit Catholics are real bed-fellows of the Nazi Bund. They work together as one team against the cause of democracy and defense—both are pro-isolationists, both are anti-conscription, both are pro-Lindbergh.

* * *

FATHER Coughlin continues to out-jesuit the Jesuits in word-juggling. He continues to conduct an insidious anti-Semitic campaign while ostensibly disclaiming all hatred of Jews. On the other hand, he pretends to be fighting for Americanism while he bends every effort to prevent it from defending itself. His fight against aid to European democracies and his opposition to conscription are notorious. Recently he broadcast an urgent summons to all listeners to attend, if possible, the meeting at Soldiers' Field, Chicago, to hear Lindbergh advocate tolerance toward Hitler.

It was a relief to find Wendell Willkie conscious of the Coughlin danger. He com-

pletely disavowed all Coughlin support: "If I understand his beliefs, I am not only against them, but I don't want the support of anybody like that... I am not interested in the support of any foreign economic or political philosophy in this country". Asked if his statement held good also of Father Brophy, head of the Catholic Truth Society and prominent backer of the Christian Front, Willkie answered that it did.

* * *

THE FOLLOWING is reprinted in *Catholic Digest* for August, 1940, from *My Catholic Neighbors*, by Sam Atkinson:

"WHEN Holman Hunt painted his famous picture of *Christ Knocking at the Door*, he was very anxious to get the opinions of other artists about it. A few days before it was to be hung in the Academy, he invited a large number of the more prominent artists to his studio. They were enraptured. The conception of the Christ was wonderful. The critics were loud in their praise. Not a derogatory note was heard. Finally Mr. Hunt said, 'Ladies and gentlemen, I did not call you here for the sake of approbation. I want constructive criticism. The picture is not perfect. There must be something about it which might be improved. Won't you please criticize it?' No one replied. All were under the spell of the portrayal of the pictured Christ. Mr. Hunt appealed again. This time a young artist, with long hair and a flowing Oxford tie said, 'Pardon me, Mr. Hunt, but I see a very serious mistake in your picture.'

'What is it?' eagerly asked the great artist.

'Why', said the young man, 'you have omitted to paint a handle upon that door.'

Holman Hunt very reverently bowed his head and quietly answered, 'Young man, the door at which Christ knocks can only be opened from the inside.'

Whether the instructive point to this story favors Roman Catholicism's forceful imposition of its teaching about Jesus Christ, or Protestantism's elective and individualistic acceptance of Jesus Christ as a personal Savior, we leave the reader to decide.

THE EDITOR'S MAILBAG

WE REGARD it as a compliment that there has not been a whisper in the Catholic press about THE CONVERTED CATHOLIC magazine since its beginning last January. This can be easily explained. In the first place, the Catholic laity is not supposed to know that there is any such "animal" as an ex-priest—much less that what he would have to say and write would be heeded by respectable and intelligent Americans. Even to attack THE CONVERTED CATHOLIC would make it known to the unsuspecting laity that this magazine is edited by a whole group of men of no mean intelligence who were once honest-to-goodness priests whose defection did not destroy their knowledge and ability concerning Catholic doctrine and policies. Furthermore, the usual line of Catholic attack would not serve against us. We cannot be classed as Protestant bigots or Ku Kluxers. Criticism of us would have to be on a level of equality. Ridicule of us would tend to make them also ridiculous. In the dilemma rigid silence is wisest.

* * *

OUR appeal to subscribers to recommend our magazine to their friends, and to subscribe for them if possible, has met with an encouraging response so far. Our accuracy in gauging the extent of Catholic pro-fascist activities, in Europe and amongst us here, should be proof of the value of our publication. What the future will further reveal will be more startling still. We have set a monthly distribution of 5,000 as our goal before the year is out. Most advertising outlets are forbidden us, even had we the funds for advertising, and we cannot expect to sell advertising space to others. Therefore, besides the worth of the magazine itself, we can only look to our readers for help to expand.

* * *

A LAWYER asks us to explain more clearly a statement in our April issue on the similarity between the U. S. Constitution and the Constitution of Mexico which forbids recognition of juridical personality to "institutions known as churches". Reference is to the specific claim of the Catholic church to exist independently of incorpora-

tion by any civil state. The U. S. Constitution places no restriction on churches as such, nor does it forbid their incorporation by state corporation laws. It forbids the establishment of religion. Only the church of Rome finds fault with this. Its claim to exist independently of the civil state, by divine right, and without any say-so on the part of the people or their government, is the kind of "establishment of religion" made impossible by this vital guarantee in the First Amendment to the U. S. Constitution.

* * *

G. K. WORTHINGTON, author of *Mussolini's Modern Roman Empire*, writes to say:

"I note with especial interest your contention that the Fascist-Nazi-Catholic combination is out for the conquest of the world, religiously and politically. I think you are shedding light on a fact that is now very little understood, but which is nevertheless true and will become clearer as Hitler and Mussolini effect world conquest; that is, the Roman Catholic Church is a full partner to the crime. *"And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth."* (Rev. 18:24.)

* * *

TYPICAL of letters we receive from Catholic-minded fifth columnists is the following part of one:

"To my mind, the British-French-American-Jewish international plutocratic clique must go. I am on the side of the rising tide of the social forces. I can expect the victory of true democracy, economic democracy, only from that side. Of course, I hate dictatorship, but when nothing else helps but dictatorship I accept it as a temporary arrangement. How else could Germany have climbed out from the depth of her humiliation. . .?"

Like so many in our midst, this writer is deceived by identifying democracy and liberalism with economics, whereas they are a matter of the spirit, an attitude of mind affirming independence of irrational, external authority in social and religious matters. Our guns, warplanes and battleships will be of little avail unless we can check the spread of this fifth column defeatism.

BOOK REVIEWS

WHENCE COME WARS, By Fulton J. Sheen, 119 pages Sheed & Ward New York, N. Y. Price \$1.00.

MSGR. FULTON SHEEN, regarded as Catholicism's outstanding apologist, undertakes in this book to analyse the cause of wars—and turn it to the account of the Catholic church. He starts off by placing all the blame for war on God, that it is waged either "in the name of God", or is "something to be undergone at the hands of God", that "war is either a vindication of Divine Justice, or a chastisement from Divine Justice", that war is "either a crusade or a curse."

It must be admitted that this is a clever way of vindicating the attitude of the Catholic church on both sides of the present war. In the eyes of cardinals and bishops in greater Germany, Slovakia, Italy, Spain, the Catholic dictators are waging their blitzkriegs in the name of God; to Cardinal Hinsley in London and Villeneuve in Montreal, England, like France, and other democratic countries, must accept the war's frightfulness as a punishment from the hands of God. As the solution to the problem of war he advocates the return of all the nations to the unity of the Roman Catholic church.

* * *

A BRIEF ACCOUNT OF THE MOTIVES AND REASONS OF THE CONVERSION OF THE REV. THOMAS HURLY, A.M., late a priest of the Church of Rome. 24 pages, printed by Henry and Robert Joy, Belfast, 1766, price Two Pence.

THIS is a book you cannot buy, for it was published ten years before the Declaration of Independence. It is the personal story of the conversion of an Irish Roman Catholic priest, "Who," it states, "publicly renounced the Errors of the Church of Rome, at the Parish Church of St. Peter, Dublin, on Sunday, the 8th day of September, 1765." Its pages are yellowed with age and it is printed in the old English script of that time, with f's and s's and spelling that is to modern English like that of a child in third grade.

It does not tell us anything new, for it recounts the same experience, the same questing after truth, and the same joy of conversion to the Gospel teaching of Jesus Christ that we ourselves, as ex-priests, have gone through. But as such it is a comfort and an inspiration to us to know that, centuries before we were born, amid other upheavals in the world's history, men like us were grappling with the same problems of eternal salvation, and came to know the same eternal truth of God that never changes.

It is proof also that the Roman Catholic Church has not changed from its errors nor from its political intrigues among the nations. The changes that have come in the Church of Rome since Father Hurly's conversion have been only the addition of more errors, the dogmatizing of other articles of "faith" that one did not need to believe in his time. He inveighs against his former Church and its priesthood for the same reasons that we do: its denial of Scriptural truth to its people, its persecution of heretics, of those who cannot conform its teaching about transubstantiation, confession, indulgences, purgatory etc., with the Gospel of Jesus Christ. Since his time, the Church of Rome has added two other main dogmas, equally contradictory of Christ's teaching, the personal infallibility of the Pope and the immaculate conception of the Virgin Mary.

This testimony from the grave of an Irish priest, who renounced the Church of Rome and its priesthood nearly two hundred years ago, is a witness and an inspiration to us today, faced as we are with the

same problems he so boldly faced and so happily and successfully overcame, in order to secure eternal salvation for himself and to proclaim its message to others.

* * *

FANDANGO By Robert Briffault, 316 pages, Charles Scribner's Sons, New York, N. Y. Price \$2.50.

THIS is a profane book but profitable light reading for anyone who wishes to obtain confirmation of the Catholic church's contribution to the debacle of Europe. It also gives us a terrifying glimpse of what happens to the moral fabric of a civilization when it goes to pieces. It confirms what we now know: that Europe's nightmare began with the clerico-fascist assault on Republican Spain in order to restore the barbaric culture of Spanish Catholicism; that the clergy conspired with Franco and took part with him in military preparations for his fascist putsch. The worth of that Spanish Catholic culture can be judged from the proud remark of aristocratic Dña Teresa: "We regard baths as something against our religion... Spain is the only true Catholic country."

Such reading should enhance our estimation of our Protestant democracy, with all its faults, and urge us to make any sacrifice to preserve it.

L. H. L.

All books reviewed in our columns may be had from us at regular publishers' prices.

A CHALLENGE

IN this issue of THE CONVERTED CATHOLIC will be found our estimate of Freemasonry. It is the result of a fair, factual analysis of the principles upon which Freemasonry stands, and very different from what was taught us about the Masonic fraternity by our Catholic teachers.

The Catholic church is united with the fascist dictators in attributing to Freemasonry the blame for our present world débâcle. If this were true it could be substantiated.

We are therefore sending copies of this issue of our magazine to outstanding Catholic newspapers and periodicals, requesting that they, in all fairness, either refute with proof the conclusions we have reached about Freemasonry or, if they cannot do so, publish the truth of our findings in their periodicals.



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Appeals similar to this are made by the Calvert Convert League, the St. Paul Guild and other Catholic societies to help Protestant ministers who become Catholics and to secure jobs for them. We are asking you to show the same zeal on behalf of converted Catholic priests, whose revolt against an international political church entails much greater hardships.

BOOKS AND PAMPHLETS OF INTEREST IN THE ROMAN CATHOLIC QUESTION

THE CATHOLIC CRISIS, by George Seldes. A factual survey of the policies and politics of the Catholic Church in the United States, Canada, South America and Europe. 357 pages; Price.....	\$3.00
ROME STOOPS TO CONQUER, by E. Boyd Barrett, ex-Jesuit priest. A penetrating analysis of the relation of the Catholic Church to Fascism and Democracy. Price.....	\$2.75
THE SOUL OF A PRIEST, by L. H. Lehmann, former Catholic priest. The odyssey of a soul from the Roman priesthood to Evangelical Christianity. 150 pages; Price.....	\$1.00
EX-PRIEST AND THE RIDDLE OF RELIGION, by L. H. Lehmann. An historical and philosophical analysis of the foundations of Roman Catholicism. 302 pages; Price.....	\$2.00
THE DRAMA OF WILLIAM OF ORANGE, edited by L. H. Lehmann. The Proscription of William of Orange and his famous <i>Apologia</i> in answer thereto. Tells of Holland's fight against religious and civil tyranny. 118 pages; Price: paper covers, \$1.00; cloth bound.....	\$1.50

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